



The Temple Artisan

JUNE, 1914

CONTENTS

PAGE

Seize Thy God.....	1
From the Mountain Top.....	2
Pledge Fever.....	2
Stanzas of Dzyan	4
Theogenesis.....	7
Important Notice.....	8
Editorial Mirror.....	10
Children's Department.....	11
Temple Activities and Notices.....	13

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

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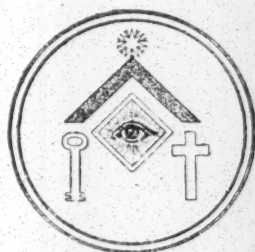
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Vol. XV.

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No. 1

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unto thee a key.

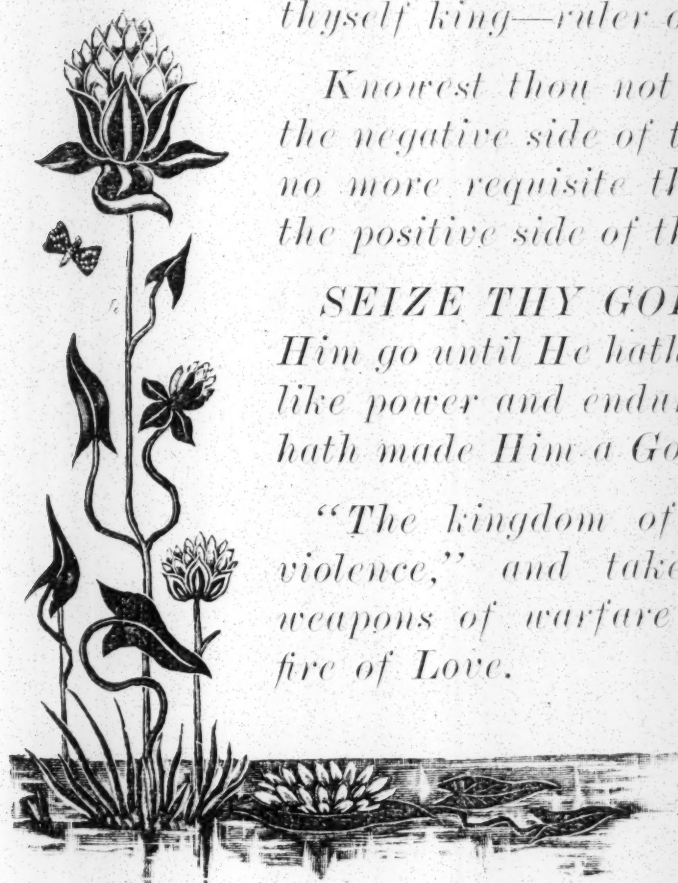
SEIZE THY GOD

Beaten, betrayed, discouraged scion of a past brave race! lift up thy head, call back the spirit of thy forbears, and bathe in the light of the storm centers of life. Snatch the laurel wreath of victory and crown thyself king—ruler over thine own self!

Knowest thou not that HUMILITY, the negative side of the universal war is no more requisite than is COURAGE, the positive side of the same war?

SEIZE THY GOD, and refuse to let Him go until He hath endowed thee with like power and endurance to that which hath made Him a God.

"The kingdom of God is taken by violence," and taken by him whose weapons of warfare are forged in the fire of Love.



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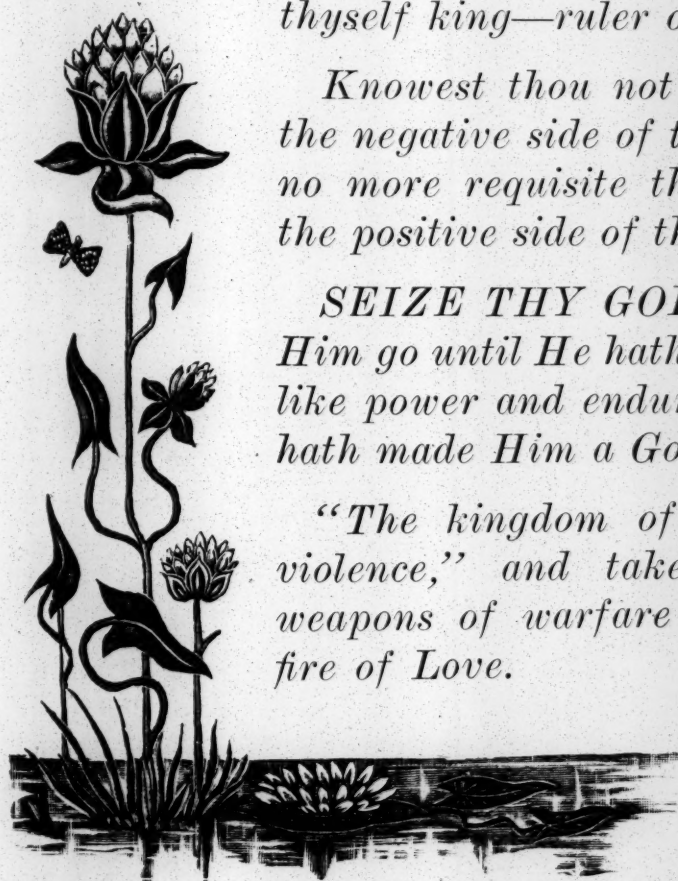
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"The kingdom of God is taken by violence," and taken by him whose weapons of warfare are forged in the fire of Love.



FROM THE MOUNTAIN TOP.

Many weary centuries have passed since we took up our present position to wait for the few who would be able to carry out our instructions and assist in performing the great mission entrusted to us by the Dhyan Chohans of the present human race.

Like as shepherdless sheep follow the ram with a bell on its neck, the masses of the people, indifferent to the call of their shepherd, follow the loud mouthed, foresworn Egotist, into Hadean darkness; always forgetful of their true fold, always forgetful of the trust placed in their hands; or yielding up that trust to be torn to pieces by the wolves of the world; forgetful of the fact that the same fate must meet them as a result of their indifference or faithlessness.

Yet must we "possess our souls in patience" knowing that here and there one will turn aside from the crowd to seek out the waiting shepherd. Having heard his low sweet call they can no more be content to run with the irresponsible followers of the Egotist.

In days to come we shall gather these enlightened ones together and the great mission will then be accomplished.

 PLEDGE FEVER.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLIII.

Many references have been made in the past both in Temple Teachings and in earlier esoteric teachings, to the effects which inevitably fall upon the signing of a pledge by a Student of Occultism. Notwithstanding the warning always given by all true leaders of esoteric schools to those who come under their guidance and supervision, these warnings are very frequently superficially considered and eventually ignored; consequently the student is left without the protection, earnest consideration obedience would give, and he finally reaches a condition comparable to that of a bird whose feathers have all been plucked leaving its unclothed skin subject to the icy blasts of the Storm King and the burning heat of the sun.

While there remains a subconscious memory of the warning received, but little effort is made by the majority of students to revive it on the exterior plane. Like many other laws which seem made to be broken, the laws of discipleship often suffer the same fate. When, at the close of his long, hard struggle, a disciple has reached a certain degree of the Great White Lodge and can look

back on the path he has trodden, he may be able to see that his disobedience in that one respect has been mercifully overruled to his advantage, for the reason that the icy blasts on his bare skin, figuratively speaking, the burning heat of the Sun,—the heavy blows on the unprotected flesh, the stabs of enemies and all the other calamities which threatened to overwhelm him, were so many necessary tests of his power of endurance, his vital energy, and ability to maintain a state of equilibrium in the face of every disturbing condition, and were all essential to the unfoldment of his spiritual nature. All this does not militate against the reality and importance of the aforementioned law and the inevitable results of disobedience. His development has taken place *notwithstanding* his disobedience and thoughtlessness; and because of an overplus of good Karma or because he has deliberately or carelessly chosen the hard rough way instead of the normal, wise and protected way.

While he might have had to meet tests fully as difficult to pass on this protected way, he would have had more power to meet them; his strength would not have been frittered away on trifles, and he would not have been led into so many blind trails and lost his way so many times.

The eventual result of like disobedience and thoughtlessness may be discerned today by any advanced disciple, in the many instances of failure to reach a desired goal by some of the adherents of the first Theosophical bodies to be formed in Europe and America, as well as in many instances of less antiquity. The great majority of the above mentioned have never advanced a single step on the true path since their first novitiate was passed. They have either sunken into a state of spiritual coma, or are still feverishly discussing the first principles of Occultism in their waking hours with all who will listen, for the reason that they have failed to grasp those of deeper moment or they have deserted the ranks of discipleship and been added to the flotsam and jetsam on the deceptive currents of Maya.

The terrible responsibility they assumed in the sacred pledges they took in esoteric orders has been shirked, and instead of the beacons of light to a drowning multitude that they might have become, they are poor foresworn spiritual or psychic wrecks endangering the safety of other human vessels ploughing the waves of life's ocean and seeking for harbor against the heavy storms they intuitively feel are close upon them.

When a disciple is told that with the taking of a pledge to the Great White Lodge every *latent* tendency of good or evil in his na-


ture, however unsuspected, will become *active*, it is to his eternal interest to be on guard and watch for their appearing. If he is vain, sensual or ambitious, those vices will break out no matter how successfully he has concealed them in the past. If he is honorable, compassionate, and serviceable, those qualifications will be intensified.

"There is nothing hidden that shall not be revealed." This is an immutable law of Occultism. The conditions which obtain in the early stages of his novitiate may result in serious attacks of illness,—the effects of his unpreparedness for battle with the elementary forces he has loosened from thrall.

The state of the disciple during this stage of his development has been well summed up by one of our most faithful disciples as "Pledge Fever." While any disciple is suffering from an attack of "pledge fever," his co-disciples should constantly exercise patience and compassion toward him; otherwise they will assuredly suffer from the lack of such help in their own hours of trial.

This whole subject cannot be considered too seriously and every effort should be made to impute the right causes to the effects which manifest, instead of passing them off carelessly and uncomprehendingly, or imputing them to exoteric influences.

The accepted disciple has started toward the central flame of his own being and the closer he approaches the fire, the more will he feel the effects of the flames which are searching out the carboniferous deposits of his lower nature. Until these deposits are burnt up he can make but little real progress on the path of practical occultism, and can experience naught but an occasional hour of fictitious peace at the very best; while the "peace of understanding" so requisite for spiritual growth seems to be constantly receding. But this is only in the seeming for no effort is lost, and the light may break through darkness very unexpectedly at the last.

H—

STANZAS OF DZYAN.

Commentaries on the Stanzas of Dzyan given by the Master Morya to The Temple of the People for the New Humanity.

Stanza II.

3. Said the Radiant One to the Shining Face, "I will cause a shade to cover thy face for a day and a night of time. I will brood thy young and bring them forth in strength and might when the shade has passed from thy face and thou shinest forth once more."

The Radiant One is that aspect of creative energy—Divine fire—in manifestation as Akasha. The driving power of Fohat expels the dormant life-sparks of Akasha by the power of Radiation at the beginning of a Great Age—a Day of Brahm—and thus separates the Ether from the Akasha. The above mentioned creative energy of Akasha is also the Fire—the Light of the Central Spiritual Sun—from which the creative Light—the Life principle is emitted or radiated and absorbed by the Suns during their periods of passivity. With the opening of a period of activity it gives rise to a ceaseless stream of energy which increases in volume and power, and imparts a definite mode of motion to the laya centers within its sphere of action. Within and around these laya centers the streams of energy play until, in the course of ages, what were originally zero points in space have become visible self-luminous suns. The Shining Face is such a sun, in this case the sun of our solar system.

The 2nd Stanza opens with an intimation to the Dhyan Chohan—the Sun God—of the sun of our solar system, by the cosmic messenger Fohat, that the period of a partial pralaya is at hand wherein the light and life energy of the sun shall be cut off from the earth to a degree that evidently would not permit of the continuance of life upon those sections of the earth affected by “the shade.”

It is evident this can only be a partial pralaya as the promise is given “to brood thy young”—the partially developed life germs of primordial matter last brought into manifestation by the energy of the sun. To brood the young is to cover them with darkness within which remains sufficient heat to keep them from being resolved into their constituent elements. There would have been no brooding of the young during a *full* solar pralaya when neither light nor heat could reach any section of any of the planets belonging to the solar system.

“I will bring them forth in strength and might when the shade has passed from thy face and thou shinest forth once more.”

At the close of the partial pralaya and the commencement of the new period of activity the fohatic power would be exerted to increase the energy of the sun to a greater degree than formerly, in order that the newly evolving life germs might have the advantage of more force and power; as the molecular substance which they would subsequently be called upon to in-form by aggregation must stand the strain of more rapid vibrations than had the substance-matter of the previous age—the 3rd round of the 4th root race.

The lowest point in the arc of the grand evolutionary cycle had been nearly reached, and from that point on to the commencement of another grand cycle the vibratory effect of the expelled energy of the Central Spiritual Sun within the sun of the solar system must be increased with each succeeding new solar period,—hence the given promise by Fohat of “strength and might” for the young of the Shining Face, in the above quoted Sloka. The life and light of a sun is never entirely quenched during its full period of manifestation—a solar day—lasting many million of our years, but during a partial pralaya its power of radiation is much decreased and the corona of the sun passes through great changes: some sections of the corona become unable to reflect the light from within, and deep vortices are formed which appear to lead into the very heart of the sun. The space occupied by these vortices is absolute darkness to human eyes. The planet or planets affected by one of the vortices is cut off in full or in part from all heat and light until the swirling force of the vortex is overcome by a new impulse imparted by fohatic power at the dawn of a new cycle which increases the degree of the sun’s radiation.

Thus passes the shade from the face of the Shining One at the close of a partial pralaya. But back of this material aspect of the phenomena—this new impulse, as is the case with all material aspects of the one life, is the action of Spiritual Energy—Divine Fire, in some one of its manifestations as Light.

“The day and night of time” during which “the shade” was to cover the face of the sun does not mean a day and night of Brahm. According to the teachings of the Initiates such inconceivable long periods as are the last mentioned are usually termed Eternities. Time being an illusion of the senses, the term is generally used in connection with lesser periods of manifestation during which occur the ceaseless changes which evolve organic from inorganic matter, and finally, the vehicles—bodies—capable of sustaining the rapid vibrations of Higher Manas.

These vehicles are sometimes termed the Higher Astral, or the Soul, but it must be remembered, they are substance, not spirit, substance on its way to transmutation by means of the Christos—the Light of Buddhi.

The Commentaries of the First and Second volumes of the Secret Doctrine contain mines of treasure in the line of detail showing the identity of the primal features of all the ancient religions. Such differences as there are begin to appear in the in-

structions which relate to the re-appearance of this chain of worlds at the close of the last Cosmic pralaya.

Mistranslation and misconception of the original symbolic writings of the Sages who handed down the great truths received directly from "the Gods"—the divine beings—who had incarnated in the mindless races of a previous round to save the humanity of that period from the effects of its own ignorance, have been the causes for the contradictions which have occurred in the allegories and other writings by the Sages of later cycles. It is very evident that both in the first and last issued Stanzas of Dzian, all references to precosmic events occurring before the re-appearance of our solar system after a universal pralaya, have either been obtained by individual access to the higher Manasic plane by Initiates of very high degree, within which plane all records are fixed in symbol, or by some process of inductive reasoning on the part of those teachers of mankind, who, in former ages, had heard and assimilated some measure of the instruction given to personal disciples by the said Initiates.

B. S.

THEOGENESIS.

Copyright.

Stanza VIII.

1. Fohat has lifted his foot but halts ere he reaches the limit of his stride. The Sons of Flame have cried to him in sore distress: "The Sons of Maya cannot reach the 'Ring Pass Not' if thou shalt place thy heavy foot upon their necks before they reach the chaya of that ring."

2. Fohat lifts his voice, that voice long stilled, and bids the fiery servants of his will to take his ultimatum to the Sons of Flame, "I will not halt for Gods or men, but this much will I do. Go thou to Maya's sons and strike the sacred chord upon the Seven stringed lyre within each one. Perchance it may arouse them from their sleep and give them speed to reach the goal ere falls my foot upon the nether side of the dark Stream."

3. Back came the messengers and said "We cannot wake the sacred chord. But five of the seven strings of the lyre will sound, two lie jangling and untuned."

4. Then Fohat roused to anger, shot forth a stream of

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fire which circled all the heavens and awoke the Asuras on the heights. Swiftly on the wind of their own wings came they from the realms of rest and gave speech to Fohat saying "Put down thy foot if so thou wilt and close thy stride, but ere thou doest so, know this, ere thou raisest it again we with our brothers, the divine builders, will have given of ourselves to Maya's Sons that which thou wouldst now withhold and the two strings of the lyre will no more jangle out of tune."

5. "When the first full chord is struck then thou shalt die—for thou art old and thy work well nigh done, so cease thine anger and give some space for effort if thou wouldst prolong thine own labors."

Stanza IX.

1. From the East, the West, the North, the South came four Holy Ones. On their way they gather the Destroyers thronging their path, and set them in swifter motion.

2. At the "Ring Pass Not" they pause and with one accord cry unto Kwan Yin, "speak thou but one word, a word of two parts, and we will hear that word within the veil upon our wings."

3. Then with a loud voice Kwan Yin gave utterance to the word. It shook the heavens and reopened the path between the fiery red Star and the Star which had been cleansed of its blackness.

4. Said he to the Holy Ones, "gather your hosts and make fit habitations for the Angels of the Voice. They shall lead the new-born Sons of Will and Yoga within the path I have opened, that they may people the fiery red Star with a new race."

NOTE—The Stanzas may be subject to a different numerical arrangement as they are reprinted with commentaries in THE ARTISAN.

IMPORTANT NOTICE.

Letters from members indicate that a paper entitled "Temple Talks," dated from Oceano, California, has been circulated among our members. This paper has been printing and commenting on some of the Stanzas of Dzian under the head of "Theogenesis."

All of these Stanzas were transmitted directly to the Temple of the People by the Great Lodge and were first published in its official organ, THE TEMPLE ARTISAN, the first Stanzas appearing in July, 1906, under the title of "Theogenesis." The paper referred to, "Temple Talks," is issued by Mr. A. S. Raleigh, who has written some commentaries on these Stanzas according to his own ideas and published them in "Temple Talks." In the first issues of this paper, "Temple Talks," the Stanzas were not credited to the Temple of the People or its organ, THE TEMPLE ARTISAN, until Mr. Raleigh's attention was called to the fact that the Temple of the People held the copyright on these Stanzas.

In the various issues of "Temple Talks" also appears the advertisement of a book to be published under the title, "Theogenesis," and which advertisement says will contain these Stanzas with commentaries. As in different issues of THE TEMPLE ARTISAN, it has been announced that The Temple intended to publish these Stanzas under the title of "Theogenesis," Temple members might easily be deceived into believing that we were endorsing the publication of the said book and we find it necessary to disclaim such intent and to state that there is *no connection whatever between the work of the said "Dr." A. S. Raleigh and the Temple of the People or the officers of the same.* Some of the commentaries made by Mr. A. S. Raleigh have been explicitly contradicted by the Masters.

The Stanzas with the title Theogenesis have been copyrighted by the Temple of the People and could not be published by any other person or persons without infringing that copyright.

The Temple Artisan

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EDITORIAL MIRROR.

Occultism is the search for hidden causes in the hearts of people and things.



Practical occultism is the application of deep underlying laws of Being to the actions of every day life.



Any system of religion that does not inject itself into the vital issues of the world, and work to externalize the highest spiritual truths into terms of outer social actions, laws and government is imperfect, lacking one-half of all the organs and parts which nature demands to make up a perfect and normal entity.



It is most often difficult if not impossible for spiritual organizations as such to inaugurate reforms in social and political conditions, but it is always possible and in order for the units—the individuals—composing spiritual organization to ally themselves with other movements and social and political organizations or groups, and inject into such a vitalizing influence for good on lines that make for progress on true economic and moral bases embodying, as far as possible, those principles of unity on which the true Brotherhood of Man is based. In other words, carry the light of spiritual and material Unity wherever you go, for that Unity is based on the Eternal Verities.



In the editorial in the May issue, we called attention to the fact of the teachings of the theosophical philosophy as being opposed to capital punishment. Here is a deep wrong that all students of the higher philosophy should endeavor to correct. In some states capital punishment has been abolished and in time it will be abolished in all. Therefore, all true students of occultism should forward every movement that makes for doing away with the legalized killing of human beings. Temple members and Squares should

agitate this subject and get the truth out concerning it persistently, as well as aiding any political movement to do away with the infliction of the death penalty.



At the next fall election it is expected that this question will be voted on by the people of the State of California.



In our higher principles we are one with the Gods and the Divine Order of Nature, but in our lower principles we are one with men and things on the material plane, and the Great Work—the Magnum Opus—will not be consummated until the Divine Order of Heaven is externalized as the Natural Order on Earth.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 115

FORCES.

PART II.

We must be very careful with what Powers, what Rulers, what Masters, we put ourselves in touch. If it should be a Master of evil influence that we looked up to for instruction one would soon find him overbearing and determined that we should think exactly as he did.

This is the only way he can work, for when the selfish, ambitious, elemental part of us seeks Power, it calls for food the same as the body calls for bread, and an Evil Power feeds us with the evil influences of his soul life.

We receive power from an Evil Master to acquire great knowledge, but that knowledge also gives us power to turn on him when he has lost the power to aid us longer.

This always happens in time. The forces of evil begin to quarrel and finally destroy one another for there is no love among them and then the way is clear for the pure in heart.

Masters of Truth and of Right can do little with this class of ambitious elementals. They have no force to give away for any selfish purpose, no object to gain from receiving untrue help, and they stand aside, and let them have their own way until they ask for help.

The most that they can do is to send the white light of love into the darkness of wrong and evil and change it into love-light.

This is the work the Temple is doing now. It is lightening the darkness as far as it may, and preserving all it can from dangers of evil. It has been able to help you more than you know.

The elemental, lesser lives, the tribes of all kinds of forces draw their food from the same source as do all beings, from God the Infinite. They feed on the elements to which they belong.

The tribes of evil elementals feed upon the filth and slime of the world. The tribes of war-like forces feed upon hatred and trouble. The strong-willed tribes feed upon iron force. The changing tribes feed upon violet light. The discriminating tribes live in the yellow light. The highest grade of all get the power to develop from human beings.

Those elemental bodies who feed on the soul-life of evil powers are destroyed, but come forth again in another period of life. Those who develop naturally, rightly, go through period after period of life from grade to grade, as a pupil that studies well passes through the grades of school; those who fail to study and spend their time in idleness or mischief are left in the same grade to go over the same work another year.

Every atom, every molecule, the very smallest form of life on the four lower planes of feeling is in a state of evolution, is in school, learning the laws and lessons of life; there is no exception.

(To be Continued).

WORKING PROGRAM FOR JUNE.

June—Month of Perfection.

June (E. H. Haworth).

Songs—The Garden; The Dandelion Soldiers—Blue Bird Song Book.

Oh, The Merry Lay of June—Nature Songs for Children.

Lessons—Life Stories—Parts 6 and 7—The Nautilus No. 21.

Right Force—Musical.

Right Time—While Nature Sings.

Right Way—Spontaneously.

Motto—"Oh! What is so rare as a day in June?

Then, if ever, come perfect days.

Then, heaven tries the earth if it be in tune,

And over it softly her warm ear lays."

—J. R. Lowell.

Some of the Agents of the June forces are the Auric principle, the perfected form—the synthetic qualities in fullest expression, particularly in plant and bird life, and atmospheric conditions.

The Correspondences are Gemini (Mercury), Cancer (Moon), Pearl (Auric Purity), Flower—Rose—Highest ———.

The occupation should include much musical work, ear training, sense of tone and tune, singing.

The poster could include bird notes; the Astrological Sign and Sign for Planets as before; musical chord games as suggested in Lesson 44—The Playmate-Hearing.

TEMPLE ACTIVITIES AND NOTICES.

Our Sister Sadie M. Briggs left for Chicago the first part of last month expecting to return in August to attend the Convention. She reports the publishing of the book, "From the Mountain Top," well under way and it may be in hand within a month or two instead of by next Christmas, the publisher being able to get it out much sooner than was expected.

* * * *

Big Brother "Bill" Townsend is also away from the Centre for a spell sojourning now in the northern part of the state.

* * * *

Brother Otto Westfelt was in Los Angeles during May for a brief recreation trip.

* * * *

Some of the musical ones at the Centre are composing the music for Brother Varian's mystic poem, the "Cauldron of Light"—a Celtic version of the Building of the Cosmos. The enacting and singing of this out of doors will be one of the features of the forthcoming convention next August.

* * * *

Members are reminded that April was the time for the semi-annual payment of Temple dues.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making change in address.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison.

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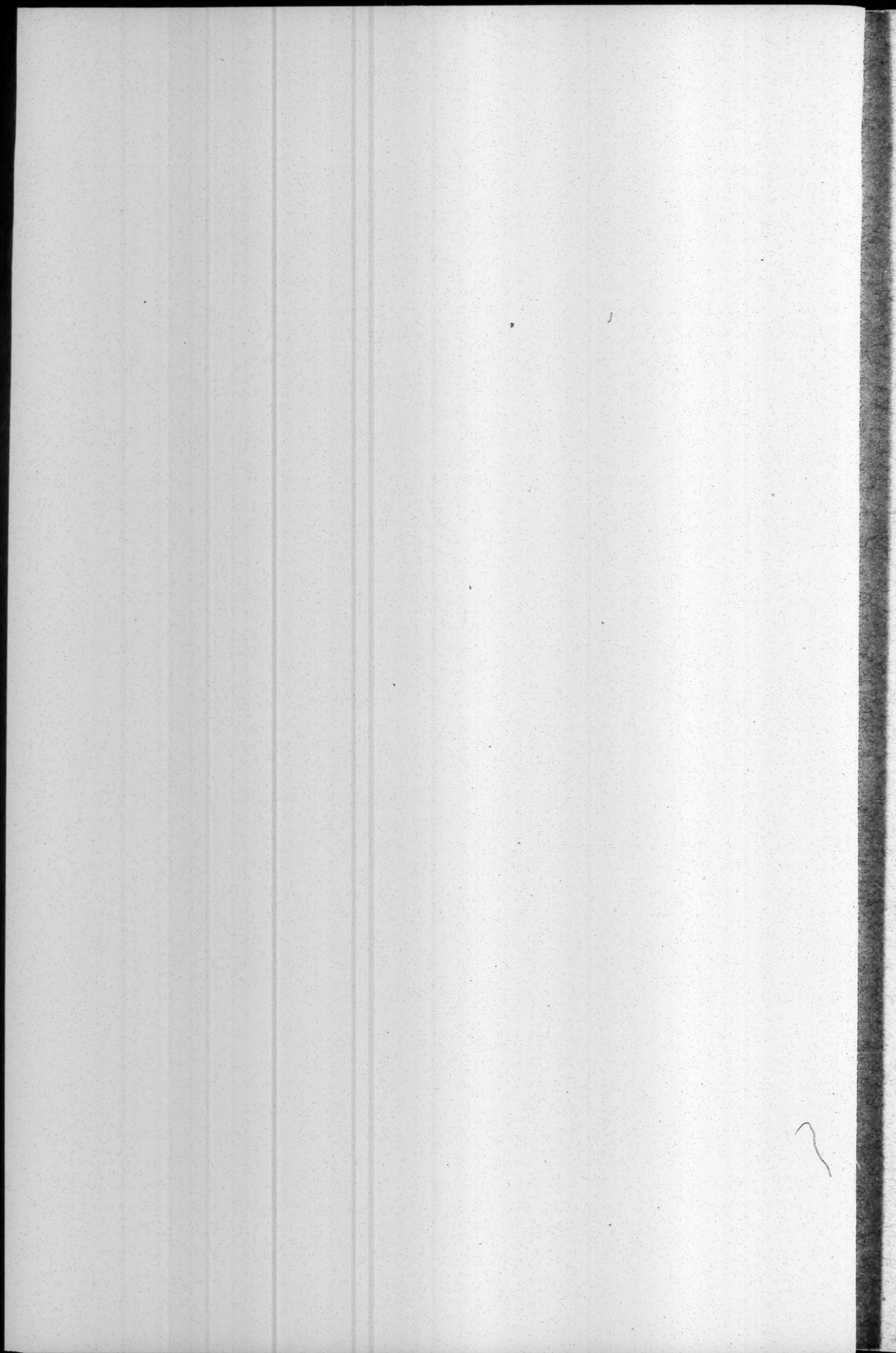
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